

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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## THEOLOGY.

### The Propaganda Of Islam In America.

There never has been a more propitious moment for the introduction of a new religion than the present one. Aware of this fact, the apostle of Islam comes to America, a country professedly open to the embrace of every religious conviction that the world may afford. *The Moslem World*, "dedicated to the interests of the American Islamic Propaganda," is an attractive and interesting paper. It has the appearance of stability, and we venture to say that the condition of the American mind, judging from the fertility of its soil in response to the dissemination of less attractive religions, is well adapted to this religious exotic. We predict for Islamism a more rapid spread in a professedly Christian country, than Christianity has ever had among Musselmén. "There is but one God, and Allah is his prophet," is a much more taking statement with the great majority of the race than the concept of a three-headed Deity of the modern Christian church.

In volume I, No. 3, of *The Moslem World*, is an interesting article in which the writer attempts to controvert the usually accredited record, that Mahomet was an aggressive warrior. It seems that the most implacable enemy of the early church was the Koreish, whom the writer would make it appear were the aggressors, while the Mohammedans resisted on the defensive. It is not always easy, generations

after religious controversies, to decide from conflicting testimony just which was the aggressive party. One idea, we notice, common to nearly all the religious systems of the world, and not wanting in modern, spurious Christianity, namely, that God is unknown and unknowable, is entertained by Islamism. The idea of the eternally mysterious, as an inducement to religious fervor, is the one great and central attraction of nearly all religions, and is the chief attraction of Moslem worship.

The greatest obstacle in the way of the propaganda of Islam in America is not Christianity, as the world now observes it. The thinking people of the nominal Christian nations are becoming disgusted with the sham and mockery of a religious pretense that is adopted as a cloak for the vilest corruptions of a speculative, piratical, and pestiferous humanity and age. The world demands a practical and rational religion, and whatsoever religious application can come to it, with the science of material as well as spiritual life, will take root in the will, now famishing for the palium of practical supply.

The contrast between the Moslem creed and the doctrines of Koreshanism is great. The fact that Mahomet descended from Abraham, through two lines, namely, Hagar and Keturah, and that God bestowed upon Ishmael special blessings and promises of great future prosperity, furnishes a basis for a solid argument favorable to Islamism. Koreshans believe that Allah (God) is one, and that Mahomet was his prophet; but they also believe that God is one, and that the Lord Jesus Christ was—as the Son of God—the Father, reproduced in his Son, and that the Lord (Jehovah) is greater than Mahomet. Mahomet received his early instructions from Nestorian Christians, who had been driven from the Roman Empire through the persecutions of the Romans, and his doctrines were such a modification of the Christian religion as was suited to the genius of the people to whom the Lord, through Christianity, sent the prophet. The world is only just now ripening into the true concept of human origin and destiny. Islamism will not convert the Christian world to its belief; it is brought to this country at this time, that the great truth of Koreshanism may also permeate this with all other religions to be moulded into modifications adapted to the varied religious requirements of the world's progress.

Any religion is better than a spurious Christianity, which is at least a dishonor to the name of Jesus the Christ, Son of God, and Father of the sons of God. There can be no question that—in the light of the fact that God sent an angel for the protection of Ishmael, the son of Abraham, with the promise, "Fear not; for God hath heard the voice of the lad where he is: arise, and lift up the lad; hold him in

thine hand for I will make him a great nation,"—it was for no less a purpose than to develop that nation in the progressive school of Deific cult. "Of every tree of the garden thou mayest freely eat." The world may appropriate the fruit of the tree of every religious cult, according to the genius and adaptation of the age and people, but the fruit of the tree of life can only be partaken of when the spirit of all religions has carried forward to ultimates those who, through varied experiences, shall have finished their careers, and are worthy to become the sons of God.

We welcome Islamism, with all other religious systems, knowing that it cannot come in contact with Koreshanism without modifying and improving, at least, the doctrine and the life of Islam.

### Betraying the Truth.

"The Shakers are a good, honest people, and, while the Pope is all right for the Catholics, and Joe Smith for the Mormons, and George Fox for the Quakers, Mother Ann is good enough for the Shakers, and they have no need to run after other religious teachers, as they are all below her standard." *Quoted from a letter in The Manifesto.*

"We know that God spake unto Moses: as for this fellow, we know not whence he is."

I have a brother-in-law, a minister in one of the popular churches, who said to me many years since (I think he has grown wiser since that time), "We have no need to go outside the publications of our church for any information on any subject." If it were perfectly certain that God had made his last revelation and manifestation to men, and that the present condition of schism, of religious and secular chaos, was a finality, there might be some reason in statements like the above. If we are to believe the Scriptures, especially the words of Jesus and the prophets, this is only a transition state of re-production of the divine seed. When it is finished and the harvest comes, the Lord of the harvest, the Messenger of the Covenant, will come to usher in the resurrection of the dead, the "new heavens and new earth wherein dwelleth righteousness," for the coming of which in earth Jesus taught us to pray. If the parable of the coming of the bridegroom, who hath the bride, means anything, it means there will come a personality, who will have in himself—when he has overcome—as Jesus had in him, the masculine and feminine principles; in other words, he will be a virgin, man-woman, as Jesus was. If the bridegroom is really to come, then the people who say, in advance of his coming, "Mother Ann is good enough for us," say, in substance, as did the Jews, "We know that God spake to Mother Ann; as for this fellow, we know not whence he is." As Jesus said of the Jews, so it will yet appear that we may say of such people, "There is one that accuseth you, even Ann in whom ye trust." These people, as well as the great body of professed Christians, will treat the Messenger of God, who comes after Ann, just as the people of her time (whom they condemn) treated her and her followers.

The simple logic of the above quotation is this:—Catholics, Mormons, Quakers, and Shakers are all right; Jesus made a mistake when he declared that there was no schism in the body of Christ. Such are the straits to which

sectarianism apparently feels constrained to resort to justify itself before the world. When the Lord is to be betrayed, it seems but a small matter of course that Herod and Pilate, life-long bitter enemies, become suddenly confiding and loving friends.—O. F. L.

### Immortality Is Earned.

By the time Koreshans reach immortality they will have fully earned it. There is no easy road to perfection, even to those who have almost reached the sonship whereby they will be made "kings and priests unto God." The Prince of Peace was made perfect through suffering in his different embodiments, and he said, "I am the way." He came the royal road, the king's highway cast up for the ransomed of the Lord to walk in; by his descent into his people he became that road for all who would follow him. Yet, as he warned them, the way that leadeth to life is indeed strait and narrow, rocky and slippery to our untired feet, and dimly lighted to our poor vision. Whoso walketh therein must needs grope and stumble and plod along with bleeding feet and weary hearts, must needs sink down "neath burdens of sin, groaning, "How long, dear Lord, how long?" We try to remember that *His* feet have trod this selfsame road, that even now, he, through his appointed Messenger, is just a little ahead, holding up for us the light of truth to guide us on our way. We try to open our heavy eyes, and though he seems so far ahead of us that we almost lose sight of him and fear we are lost, yet do we not hear his loved voice calling in our souls, "Onward, press onward a little farther; we have almost reached the Father's house; joyous welcome and sweet rest are for the faithful who faint not nor falter by the way?"

How often does the faithful voice revive our drooping spirits and give us new strength to rise above our weakness and suffering! We take up the weary burden and follow the voice that is leading to the land of promise where "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—*Alice Fox Miller.*

### SOCIOLOGY.

#### Justice vs. Barbarism.

The Borden trial disclosed the conspiracy of detectives and officers of the state to convict an innocent person, failing to find a guilty one. Disclosures coming from Hone- stead reveal conspiracy between detectives and accomplices to convict Dempsey and other labor leaders of poisoning non-union men, in order to divert attention from the outrage committed by the Carnegie works in constituting imported ruffians state militia. Gallagher, the wretch who swore that Dempsey, district master workman of the Knights of Labor, paid him to poison enemies of the strikers, now swears that the detectives filled him for more than a month with liquor, kept him away from his friends, threatened to hang him for murder, and to do other dreadful things if he did not implicate Dempsey as chief of the poisoning plot. He admits that there was no poison used and none suggested. Dempsey has been serving a prison sentence for the crime his convictor says he did not commit.—*Chicago Herald.*

The Borden trial, like every other trial of the state against a suspect, discloses the disgraceful aspect of so called



justice. It is generally supposed that a state's attorney occupies his position by virtue of his legal ability; and to sustain his reputation as a lawyer he must convict, at all hazards, whether innocent or guilty, the unfortunate person who may fall into his merciless hands.

Our criminal jurisprudence is one of the most barbarous and disgraceful things of so called civilization, and—so far as the attitude of the state toward its suspects is concerned—requires an overhauling no less radical than a revolution. This change must receive its impulse from outside the so called courts of justice.

### The Key to Good Government: Wipe Out the Competitive System!

Men may reason, write, and talk from now till doomsday, but, if they still insist upon clinging to the competitive system, they will never reach a solution to the social problem. It is in vain that the cry is raised to abolish legal tender and demonetize gold, if mankind still clings to its selfishness. Maintain the competitive system and demonetize gold, and the result must be that something just as bad, just as harmful to the weal of all the people will be substituted in its stead. Even were legal tender abolished in every form, and value exchanged for value, there could be no adjustment of things arrived at unless men accepted and applied the principle that LABOR constitutes the only actual capital existing in the world. Fictitious money might be destroyed, but still the idea of private ownership of property and industry for personal and selfish use would admit of the tyranny of the capitalist, for men could still own vast manufacturing plants and agricultural lands, and remunerate their hirelings by issuing certificates of labor performed, which would entitle the holder thereof to a certain amount of fuel, produce or clothing in proportion to the volume of the labor performed. But who would fix the value of that service? Surely the nabobs who owned and controlled the various industries. They would have their standard of wages, and you may be sure that it would be a very meagre one for the poor laborer.

Legal tender, while it enhances the power of the capitalist and usurer to oppress their victims, is, after all, only a convenient instrument employed by human selfishness to aggregate to itself the luxuries of life which nature has so bountifully spread out for all. Remove Caesar's stamp and Caesar still holds possession. The only remedy lies in *wiping out Caesar*; that is, DESTROY THE DEVIL, or the competitive system, which is the same thing. While the cry to abolish legal tender and demonetize gold is necessary, there is a still more radical standard. EXTERMINATE HELL AND THE DEVIL, or else chain the old serpent so that he can no longer deceive the nations! This is the primal question. The devil in men does not so much desire money; money is simply a means to an end. What he does seek is entire possession of the earth, which, as biblically declared, is the Lord's, with the fullness thereof. Hence champions of a non legal tender industrial system must not allow the old serpent to pull the wool over their eyes by inducing them to think that the question of human happiness is solved by the removal of Caesar's stamp. The old serpent is a gay old deceiver and sharp as a steel trap, embodying the subtlety of all hell itself;

but the Man of God on the watch-tower will frustrate every game he attempts to play and will finally reduce him to a grease spot,—but the time is not yet.

How, then, is the competitive system to be exterminated? Solve this question and you have the key to good government. Without its solution men may philosophize, orate, and write forever in vain. Koreshanity has come to the world, by the conjunction of a mind with high occult spheres, to teach men how to attain this end. The Aquarian man—the bearer of the pitcher of water (water symbolizing scientific truth), whom Christ the Lord prophesied would come to prepare the last supper—is giving to the world the *science* of the religion of Jesus Christ. As Aries is entering Aquarius (giving us an age of science), and Libra is culminating in Leo (power of truth in ultimates), we may naturally expect scientific truth which—entering into life—will yield Libra or balance in every domain, bringing immortal life and an equitable adjustment of human affairs. The competitive system, therefore, can only be abolished and good government instituted by the acceptance and application of the science of the law as given by Moses and summarized by Jesus Christ in the two great commandments,—love to God and the neighbor. Herein lies the only hope of the world.

By the scientific application of the laws of life through cognizance of the central principle of alchemic science,—that of transmutation of all substances,—a human form in whom will be pivoted the mental energies of love and hate will be dissolved as were the bodies of Enoch, Elijah, and Moses. The world will absorb and appropriate this transmuted energy as did the followers of Elijah and Jesus, and men will sell their possessions because touched with the baptism as were the early Christians; the communistic system will be planted on a rock against which the gates of hell shall not prevail. There is no hope in competition. There is no hope for sensual, ignorant humanity, only in so far as it applies the religion of Jesus Christ. "Thy kingdom come, thy will be done in earth as it is in Heaven" was the prayer indited by our Lord. The church in its ignorance and hypocrisy imagines that that kingdom has already come, but a passing glance at some of its baldheaded deacons is alone proof positive that such is not the case. God will set up his kingdom in earth whether men like it or not. When the time is ripe and the great and dreadful day of the Lord is at hand, his imperial host—risen above the law—will take possession as typified by Christ when he made himself master of the temple and drove out the money changers with a whip of small cords.

We will then have a Republic-Regal government, not from sensual men, but from God Almighty; the prayer of the Master will be fulfilled at the end of the age, as declared. Under this government of Christ men will have all the liberty they desire, including the right of suffrage, but the hells shall be subjugated and justice, or balance, enter into all human affairs. As a concomitant there will be an equitable distribution of the products of life; every one will perform his legitimate use, for to declare that each has not a use to perform in a properly regulated economy is to blaspheme God Almighty and declare that he has created a waste,—something not inherent in the operation of law. This coming government will be polarized in an absolute head, or royalty, which is as surely coming as the fact that Christ planted himself in the

race by theocrasy at the beginning of the age and must therefore, necessarily come forth in his amplitude at the end of the age in the hundred and forty and four thousand sons of God who will be just like himself, like all seed planted, the harvest yielding the same as that which was planted. This is the eternal law; when skeptics, knaves or millionaires can refute the premises, they can afford to laugh at the prophecy of the establishment of a divine government in earth, but not before. This kingdom will extend throughout the world and unify the nations of the earth in religion, language and laws. The power of integralism is irresistible when pivoted in personalities and culminating in ultimates.

Men are not capable of self-government where power from on high does not prompt and regulate their actions. This is clearly proven. Let us then keep the law of God, forsake the competitive system, exterminate chaos, and establish peace in society. Abolish legal tender and demonetize gold, but don't beat the devil around the stump! *Wipe him out, and his system!* Destroy the competitive system and Christ will be your King.—C. J. M.

### Koreshan Reform to be Inaugurated by a Change of Heart.

Reformation means something formed again or made over, changed. When people attempt, as they now are doing and as they have done in the past, to change existing institutions that have grown to be evil, they generally attack some outgrowth of the institution and try to remedy that, instead of examining into the core of the system and finding the perversion of its fundamental principles that make the lesser but more flagrant evils possible.

This is man's way, and apparently he is not able to start from any other basis. But this is not God's way. When God sets his hand to work out any improvement in human institutions he comes himself in his chosen personality, through whom he sends the power of his love and wisdom, a divine electric and magnetic thrill, so to speak, into the hearts of his people and makes them co-workers in whatever change he desires for the age. Moses and Jesus were such Messengers, and now is come Cyrus, the Messenger of the Covenant, to culminate the prophecies and promises of the Bible—when God shall remove the heart of stone and give a heart of flesh on which his law shall be written—and to set up his kingdom that shall overthrow all other kingdoms and fill the whole earth. God begins at the basis or center of evil, the human heart or will, to effect his reforms. Man attacks the evils committed and punishes the offender while his heart remains evil and unrepentant. When God baptized his people through his Christ, he partially changed their hearts, but not wholly. Their inner natures were transformed; this had some influence, even a great influence, on their outer lives, but it did not then perfect them. It remained for the working of his spirit in them during the dispensation and the "coming again" of himself at the end of the age to accomplish their full perfection. During the age the seed that he planted in them has had to die in order to reproduce, as is the nature of all seed, so that now at the end of the age there is no outer manifestation of the change of heart in any people to mark them as the ones who were

touched by the baptism from the Lord. So far as outward life is concerned, there appears no difference. So far as inward desire for the truth and the coming of the Lord is concerned, there is a great difference.

At present the world in general is dominated by the spirit of selfishness, fully expressed and proven by the universal competitive system. Koreshanism is not so blind or conceited as to imagine it can accomplish more than other reform movements unless it works from a different standpoint. If the motive power in church and state is selfishness, there can be no real reform until the motive power is radically transformed. Most truly does the capitalist assert that the world, on the whole, would be no better off for a redistribution of wealth, for those who would receive are not a whit less selfish than those who monopolize today, and the wealth would soon be gathered into the hands of other mammon worshippers and sharers, if not into the same hands. Nevertheless, it is true that men are heaping up riches against the day of wrath, and that a time of redistribution is literally coming,—but not of the kind men talk of. The labor question can reach no permanent settlement until man becomes less selfish, for if labor could get all it demands in the way of short hours, it would still slave, still be under the curse, for greed would actuate a man to work over time instead of devoting it to his mental and moral improvement. Woman would not be permanently benefited by gaining all the suffragists demand, nor would the race be radically improved,—for there are bad, ambitious women as well as men, who would be ready to usurp power and recriminate on man for her long list of wrongs and abuses. And, what is more important, suffrage would not free her from the dominance of man's lust, nor from her own lust. She would still be under the curse of sensual subjugation to man. Nay, the reformers of the world would work changes, no doubt, but through them the last estate of man would be worse than the present, because it would simply continue the contest of one selfish mind with another, the world over. There would not be, there can never be, any betterment of affairs without unity and intensity of desire on the part of some—the leading minds of the universe—to eliminate selfishness and carry out God's will for the restoration of humanity to one healthy, happy family.

The first effort of Koreshans is to eradicate selfishness in themselves through obedience to God's commands of love to God and to the neighbor. They recognize that love is the literal fulfilling of the law. This effort is maintained, not through a sentimental or philosophic impulse, but through understanding its scientific bearing on the laws of being. They have the science of the law of laws, love, and know that through its application they must effect the change of thought from selfish determination to love, that will prepare a foundation for the baptism to come. Through this baptism will come actual anatomical transformation of the human brain (as has been elucidated in the pages of the *Guiding Star* and the *Sword*) when the heart of stone in which resides the selfish human will shall be literally removed as God has promised, and the heart of flesh (the human will in harmony with the divine will) will materialize the perfect being, the divine humanity, like to the Lord. This is a question of science, taught to those who desire it by the one sent to



bring the Science of Life. Koreshanity is emphatic on the question that the first requisite to reform is a change of the heart or will of man. When this change is effected, even in a few, the power of love and desire to help humanity going forth from their unity will subdue and transform the selfishness of the world in general, and make it possible to establish God's kingdom in earth.—*Alice Fox Miller.*

### Democracy a Failure.

Some time ago—just previous to the Homestead riot—Andrew Carnegie, of Scotland and America (mostly, however, of Scotland), had an article published in one of the prominent magazines entitled, "Triumphant Democracy." He attempted to portray the excellence of the institution (called a government) under which we are, at present, forced to live. With plutocrats and their like, the article was doubtless received with great favor, for they could wink at Carnegie and he could wink at them, both understanding what a vast amount of nonsense it contained. We do not know whether the Homestead riot was in any way the result of the publication of the article in question, but we feel perfectly sure that—occurring as it did on the very premises of the man who had written such balderdash—it was a sad travesty on the picture which existed only in the brain of a multi-millionaire whose property was spoiled owing to the tyranny of a system which he claimed had brought us, as a people, to the triumphant position which we were supposed to have then attained. Writing sky-scraping articles on advanced civilization, in a Scotch castle,—while on the other side of the ocean the roar of cannon may be heard amid the conflict of the contending forces in our industrial problem—may be a pleasant pastime for men who have grown rich and fat by competitive robbery, but none but idiots and knaves can be tickled by that kind of amusement. We, the people, fail to see anything triumphant about the existing democracy except the depredations of a money ring which has entered upon a determined effort to transform sixty millions of men and women into serfs.

When our Revolutionary Fathers drafted the Declaration of Independence and, later on, framed the Constitution, they had a vague idea of an ideal government of the people, by the people, and for the people. They believed that weak human hands could establish such a government. Washington was of this opinion, otherwise he never would have devoted his life to its establishment; he was not the kind of a man to waste life in aimless effort. He was the founder of a governmental system which was expected to give liberty of action to every individual, and, insure protection in the securing of the same. The events from his time, leading up to the election of Lincoln to the presidency, illustrated how inadequate was weak human design for the accomplishment of such a purpose.

Washington was the founder, while Lincoln was the conservator of this so called republic. Washington had two factions to face; imperio-republicanism, as represented by Alexander Hamilton, whose doctrine was that the "well born" should rule, and liberal republicanism, as represented by Thomas Jefferson. His well balanced temperament was able

to unite them for a time, but we see the same spirit coming to the surface in the celebrated contest between Webster and Hayne, when Webster seemingly contended for the sovereignty of the central government, while Hayne argued for the sovereignty of states rights. The real animus of the controversy, however, was over the slavery question, the South contending for that same aristocratic idea of Hamilton's, only in another form,—that one class in society was made to be the servants of another class. It was the destiny of Lincoln to occupy the executive chair when these two forces came into conflict. The result of the fight was the defeat of the aristocratic idea on racial lines, and the triumph of the abolitionists who furnished the moral stamina of the Northern movement. Lincoln as the conservator held the Union together, but he plainly foresaw the issue that was coming which he said unnerved him. He saw the money ring manipulating the machinery of government, and conspiring to enslave the people by as diabolical a system of legalized theft as was ever inflicted on an unsuspecting people.

Today, we face the same old sentiment—harbored by Hamilton in the early days of the republic—that there is an aristocratic class in society which should be the governing power; but, unfortunately for this class, we find it this time divided against itself. The gold men and the silver men are one in that they are both engaged in a governmental conspiracy for pelf, but since the gold thieves purpose to freeze out the silver thieves, a conflict has been precipitated which finds Cleveland in the executive chair ready to throw the weight of his influence in favor of the gold ring. Like the contest between capital and labor—which is just ahead of us—the fight between the gold and silver interests will be no mean one. It means war to the knife, and knife to the hilt. As Washington was the founder and Lincoln the conservator, Cleveland may be the destroyer of the union of the states by reason of his attitude in favor of the gold ring. If his name means anything—and there is said to be no mistakes made in the naming of persons—the President will cleave the land on this issue of monometallism and bimetalism. The great West with its vast silver interests will never yield in the struggle about to ensue. Here, then, we have an interesting situation opened before us which is only one of the many which must soon confront the people of this crumbling democracy.

In view of all these coming troubles which we cannot avert, and which it is unnecessary here to enumerate, observing people being so familiar with them, the question arises, Is a democratic form of government a success or a failure? Nowhere in the universe has there been offered such a golden opportunity to establish a commonwealth as right here in America, and no class of people are as capable of making such a form of government a success as Americans, were success possible. The early Fathers were the most virtuous and thrifty pioneers that ever transformed dismal forests into beautiful hamlets. They had the most prolific and inviting country open before them, with seaports unrivaled for merchant marine trade. Furthermore, America, isolated as it is from Europe with its wrangling and clashing powers, was free to establish a model democracy. No such opportunity was ever produced for mortals to evince their finest capabilities at self-government. The scheme has signally failed.

The country, with its limitless resources, has been filched from the hands of the people, and is controlled by a few millionaires. Homes and farms which were once owned by the industrious are mortgaged; debt faces the people on every hand. The very lines of transportation—the arteries of the nation—are possessed by a few, and not infrequently are controlled by foreign capital. The sons and daughters of Washington are at the mercy of thieves. The farce must soon end, for the people are getting sick of it. Reduce sixty millions of people to want, let labor go hungry with a choice left between death and revolution, and desperation must be the consequence.

To him who is not deaf to biblical prophecy it will not seem strange that this grave condition of affairs, this final failure of mankind to inaugurate a free government, should occur on the soil of last human resort, and at the end of the age. Man has exhausted his resources and must be willing to confess that, as a sinful mortal divorced from God, he is incapable of self-government. Democracy is a failure!—C. J. M.

### CHRISTIAN BARBARISM.

According to a recent showing of the military equipment of Europe, the Kaiser's country leads the world in the size of its military establishment, having increased from a mobilizing strength of 1,300,000 in 1869, to 5,000,000 in 1892, positively the most elaborate military display made by any of the European military powers. Next to Germany's strength is that of France with 4,350,000 men; Russia is third with 4,000,000, Italy next with 2,236,000, and Austria next with 1,900,000.

That is, five of the leading professed Christian nations of Europe have forced about seventeen and one half billions of men, armed with the most deadly weapons and thoroughly trained in the most approved method of using them, to stand guard—over what? Not the rights and liberties of the great masses of their industrious and peaceable citizens, but the privileges and usurped prerogatives of their lazy, licentious, and luxurious aristocracy and money lords. But for the deadening power of ignorance, superstition, and vice, which this horrible state of affairs breeds and fosters in the lower class, such conditions could not obtain for a day.

Robert Hall says war is a temporary repeal of all the virtues. If such is the condition of affairs in actual warfare—and few intelligent men will have the hardihood to deny it—the constant preparation for it can be but little better. In every place where a detachment of the German army is quartered (and the same is probably true of every army), the soldier, severed from home association and restraints, is encouraged—in order to make himself contented and his hard lot partially endurable—to find a paramour in the maid-servant of some dweller in the neighborhood, thus debauching the womanhood of the empire.

Christian (?) England causes vast quantities of distilled damnation, borne long distances, on the ship of the desert, to be stored near the quarters of her armies of subjection in India, and plants in the same neighborhood colonies of native prostitutes; yet she is, according to Totten, the mightiest of Christian nations,—the chosen people of God. Such a God,

who is peculiarly pleased with such a people, is a signal curse of these times. It is through his favor that every vice known to humanity now stands, apparently secure, at the zenith of its power. Of the Christian (?) votaries of all such it will be soon said, "How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Then will speedily come that glorious time when "nation shall not lift up a sword against nation, neither shall they learn war any more."—O. F. L.

### COMMENTS.

#### In Defense of Koreshanity.

In another column will be found a communication to the *Chicago Tribune* from Mrs. Bertha S. Boomer, in defense of Koreshanity. The most remarkable thing connected with it is, that an article written in our interest should find its way into the columns of the daily press of Chicago, wherein, up to date, not one word has ever been uttered in our favor, though columns have been devoted to the calumny, vilification, and ridicule of the Koreshan cause. Mrs. Boomer could have said many more things with propriety, but she said enough; more would have insured its rejection.

Our children are well fed, clothed, and domiciled, and are not only under the influence of teachers capable of teaching in the high schools of California, but also in the schools of Illinois. The school term does not merely include winter schooling, but spring and fall as well. After the *Tribune* article appeared, in which the condition of our children was villainously misstated, two officers of the Humane Society were sent to look up the matter and report to the society. Their statement concerning the children was, that they were hearty, active, and happy; that their rooms were cheerful, airy, and well capacitated to the comfort and health of the children. They found everything favorable, with cultivated, refined, and competent attendants and care takers. They were astonished at the fact that among twenty children there had not been a day of sickness, and that not a drop of medicine had been given to the children during the summer. They remarked that they could not say as much of their own families, and wished their children were there.

It is true that our children are confined mostly to a vegetable and fruit diet, with the exception of milk, with which they are abundantly supplied. It is true that during the hot weather they have been clothed lightly, and have been permitted to go barefoot from choice, *not from necessity*. It is true that through the persecutions of our enemies, with an engendered bias extended through the false statements of the daily press, prejudices have entered the minds of the city authorities to the extent of an effort to deprive us of our rights. We have suffered somewhat in consequence of this, and our children have been deprived of benefits instituted by law, but violated by those in authority. We have been compelled to transport water in barrels because the "Christian" (?) people of the neighborhood have refused our children water. It is not true that our children do not have food and water in abundance; any such statement



is a villainous slander. The fact is, that we are using the city water under an injunction served upon the city to supply it, and our case is now pending in court. There is probably an influence being worked up that is to bear unfavorably against us when the case comes to trial.

According to the laws of the state, we are entitled to the city water free from taxation. We ask for our rights and nothing more; whether we get them or not remains to be seen. A decision of the court in our case is no criterion, though it may either sustain or reject the law. Of course we thank the *Tribune* for this favor. It does not compensate for the wrong it has persistently done us, but it is more than we expected, and we are proportionately gratified with this sole favor made public through the *Tribune's* condescension.

## FINANCE AND COMMERCE.

### Demolish the Juggernaut of Money!

The struggle is on between the producers and the speculators,—the useful portion of the people against the parasites. The lash of oppression, of hunger and want, is forcing the workers in field and factory to band together for mutual helpfulness. They have not yet seen the light; but, in a dim way, they are beginning to see the contradictions in the theories of political economists who have attempted to justify the presence of wretched hovels, of hunger and rags in the face of bountiful supplies, and of millions of idle hands willing to still further increase the already existing stock of the good things of life. Future generations of men will wonder at the blindness or the cowardice of our people who permit themselves to be hoodwinked or overawed into submission to misery, overwork, enforced idleness, hunger, and all the other numerous contradictory phases of every day life, flowing from the greed of monopoly and corporate extortion. Through the operation of a fundamental wrong, our energetic population appears helpless in the face of boundless natural resources, smiling fields, and favorable seasons. Money is this fundamental wrong! But how, and in what way, is it wrong? This is the question which is agitating the public mind; bankers and merchants are considering it; supposed remedies are proposed by men from all the walks of life; congress is to meet in the near future for the professed purpose of straightening out the financial entanglements.

The gold monometallist ascribes all the evils with which we are afflicted at the present time, to the Sherman law, which provides for the purchase and coinage of silver. The silver mine owners charge that the bad times are due to the incompleteness of that law, and demand the unlimited coinage of silver at the ratio of sixteen of silver to one of gold as a means to rectify financial disturbances. J. Sterling Morton, our Secretary of Agriculture, in a letter written by him to a prominent politician in Kansas, avers that the stamp of the government on gold is merely a certification of weight and fineness of coin; that it does not cause an enhancement of the metal. The statement of the gentleman is made for the purpose of misleading the non-critical mind. While the

stamp is certainly, to an extent, a certificate as to the weight and fineness of the metal on which it is affixed, it plays a more momentous part than that: the government stamp makes the article or material to which it is affixed the *exclusive* means of lawful payment, thereby depriving all other articles and commodities of the quality to serve as means of lawful payment, of discharging debt, thus making the public dependent upon the graces—good, bad or indifferent—of a favored class for the ability of lawfully meeting obligations.

It is plain that the great valuation of gold and silver is entirely due to this exclusive character with which they are invested by virtue of the stamp. The government stamp—the image and superscription of Caesar—makes money; it is the mark of the beast, the triumphant spirit of robbery and murder. The love of money, which is the root of all evil, resides in the worship of this stamp; it constitutes the idolatry of Baal. The fiat money cranks are as guilty of this heresy as are the gold monometallists. The destruction of this fiat means the confession and forsaking of the great sin (the love of money), and a return to the worship of the true God; this is to be exemplified in the performance of mutual service, in love to the neighbor. The metal is not at fault; it is the stamp that is responsible for the pernicious results flowing from money. The stamp makes gold dear, and as long as it is maintained—whether on gold, on gold and silver, or on paper only—it will make it difficult and expensive for the great multitude to secure the necessities and amenities of life. The chief concern of reformers should be, not the enhancement in value of any one commodity, but the cheapening of all commodities so that a modicum of labor will secure plenty of all the good things of life. Some of our purely fiat paper money friends blame the metal instead of the stamp; one of them says that "the intrinsic value idea of money has been abandoned by the best writers and thinkers." This means that the best (?) writers and thinkers,—God save the mark!—have abandoned the proposition that wealth, real value, should be a means of lawful payment.

We take issue with the exclusive legal tender privilege as pertaining to gold and silver, and the equally vicious proposition of the no doubt well-meaning, but badly mistaken, purely fiat paper money advocates. The devil sees the time approaching when his power will be taken from him, so he is trying to regain his prestige by posing as a reformer. The tentacles of the gold octopus are tightening their grip in a final attempt to strangle the last vital spark of liberty. The battle is on between greed and manhood, between gold and humanity. The hour has come when the people must make their choice; they must take sides. In the struggle between truth and falsehood, justice and oppression, there can be no middle ground. The only way by which an equitable mean can be secured, as between gold and all other commodities, including silver, is to repeal the laws that make gold the exclusive means of lawful payment,—laws that discriminate against all other commodities. Can any honest man still favor an unjust partiality extended to gold; can he still favor a purely government fiat paper money, and, consequently, the perpetuation of a tribute-extorting practice descended from the militant barbarism of the past? Or will he favor the just and equitable proposition that will impartially make all commodities means of lawful payment?

To make this operative it is necessary to *repeal the Sherman law, demonetize gold, AND ABOLISH LEGAL TENDER!*—*Carl Gleeser.*

### "The Situation Easier!"

We wish to again reassure our readers—in the event of their not having noted the fact in the columns of the gold bug press—that the financial situation is easier! We noted this week the failure, in one day, of two banks in Kansas City, one of which was the oldest bank in the state; the liabilities of the latter amount to \$1,500,000; of the other, \$500,000. Also, the same day, four banks closed their doors in Denver, to say nothing of the demise of numerous business firms, several for two or three million apiece. Nevertheless, dear reader, do not forget that the business situation grows easier and more reassuring every day; that is, if you are willing to believe what the *Chicago Tribune*, *Herald*, and *News* report on the subject. We haven't the fortune, or misfortune, to read any other issue of the Chicago gold bug press than those named, but we doubt not that they all sing the same song. It may be treason against gold bugdom for us to assert that the situation does not grow easier, but that it is growing graver every day. We are sorry for the gold bug press, but really do not think that it can keep up the deception much longer. Murder will out. When a man is unable to borrow money at less than thirty or forty per cent, it is a pretty sure indication that something is rotten in the state of Denmark. Let the newspaper editors keep up this lying a little while longer; then when the final crash comes—as come it must—the people will turn on them and say, "You lied to us; you have deceived us!" Of course, in such an event, the influence of this same press will be ten fold increased with the masses, providing the masses are all idiots, which we do not believe. Let these newspaper fellows have all the rope they want; they will hang themselves without assistance. Of course we know that they are simply the paid dupes of the millionaire proprietors or stockholders; but if a man can afford to play the dupe all his life and still have conceit enough to think that he has brains, we shall not be disturbed, but simply amused.

Therefore, in conclusion, we say to our readers, keep right along in the good old way. Do not withdraw your deposits from the banks that have not already tottered; but, on the other hand, encourage the bankers by showing your full confidence in their methods. Let them have all the cash they want. Indeed, this is a duty which you owe to them, for how can they continue to steal if "public confidence" is shaken? The bankers, dear friends, the gold bug gentry, must be sustained at any cost! We have here a little advice to offer. Should you, some fine morning, discover that your pet bank has closed its doors, and you wish to make a heavy deposit, insist upon the president or cashier receiving the same. If they positively refuse, hang around the alley and shove your money under the back door of the bank. Make them take it at all hazard. If all these means fail, hire your friends to form a battle-axe brigade; then march around in a body and chop down the closed door of the bank, leaving your money at the receiving teller's window with a look of triumph on your face. Were you to do this, think what a hero the gold bug

press would make of you! Should you reside in the state of Illinois, they would probably nominate you for the gubernatorial chair, to succeed that horrid man Altgeld.

Sustain the banks then, the dear banks, the self-sacrificing banks, though the heavens fall! Selah!—*C. J. M.*

### The Silver Problem.

Many dailies of a capitalistic bias are very severe in their denunciation of the utterances of Governor Waite, of Colorado, and other notables of the silver interest, anent the threatened hostile action by Congress toward silver during the session of that body to convene the seventh of August. The demands of the silver men are denounced in unmeasured terms by the journalistic hacks who have sold themselves to the degrading service of the Wall Street octopus. Yet, why blame the silver men for demanding to be placed upon an equality with gold? There is not a single reason advanced in favor of the present status of gold that cannot with equal justification be applied to silver. We have no hesitation in seconding the statements of the silver men, that the white metal is discriminated against for the purpose of enhancing the valuation of gold. That silver has been greatly depreciated in value in consequence of legislative incrimination is only too true; but when the silver advocates attempt to boost their cause by false pretensions we shall not hesitate to bring them up in short order.

There is no philanthropy connected with the agitation of the free coinage of silver; the entire movement for its consummation is clearly inspired by selfishness. Only, it will not do to admit so much! Besides, the silver forces are so insignificant, numerically, that without a large accession of allies their efforts must prove nugatory. What else could you expect, then? Plausible arguments must be invented; it must be made to appear that the weal and woe of a large portion of our people are indissolubly bound up in the success of their scheme. Instances must be cited from foreign countries to give a semblance of reality to their statements, made with all the assurance of an elevated patriotism. The histories of the world are ransacked for evidences to substantiate their claims. There are certain things the silver barons entirely neglect to state;—one is that increase in production will have a definite influence in determining the ratio in which an article should exchange with other commodities. Among other things said by Governor Waite is the following, for which he is severely strictured.

"If the money power shall attempt to sustain its usurpation by the strong hand of the law, we will meet that issue when it is forced upon us, for it is infinitely better that blood should flow to the horses' bridles, rather than our national liberties be destroyed."

As far as we can learn, the silver barons are not intending to wrest from the gold bugs their usurpations; but their whole efforts are expended for the purpose of sharing in the emoluments accruing from the usurpation. The people's interests are not considered nor do the white metal partisans purpose to advance them; yet they see clearly that if they can convince a majority of the people that such is the case there is a possibility for silver men to ride into power and wealth upon the fast rising tide of popular revolt. Yet, if



the monetization of gold is virtually a usurpation—as Governor Waite declares—will the unrestricted monetization of silver be anything else? Two wrongs cannot make a right, and no sophist of the smooth and glib tongued silver men can change the matter in anywise. That the *exclusive* monetization of gold is the greatest crime of the ages is undeniable; that justice cannot be satisfied by including silver in that crime should be evident without any further argument from us.

We advocate that justice should be done silver; that there should be no discrimination against silver in favor of gold. We believe that gold and silver should be placed upon the same basis with all other commodities; their status before the law should be the same; then the commercial value of everything will speedily be determined in their definite proportion of utility.—*Carl Gleeser.*

### Lessons Learned From Australian Troubles.

Late arrivals from Sidney, New South Wales, have given some very interesting details about the financial and labor troubles that have lately occurred in that distant land. The chief cause of the difficulties in Sidney was due to the frauds committed in the failure of the Commercial Bank and its forty branches. Thomas Dibbs, who is a brother of the Premier of New South Wales, was one of the chief officers of the concern. The day before the failure Mr. Dibbs withdrew, for his brother and friends, about \$1,250,000. The government of New South Wales had also received sufficient information to induce it to withdraw something like \$2,000,000. This barfed steel from the other stockholders raised a very large sized howl among them. A proposition of the government to guarantee half the deposits—on the condition that depositors would accept stock for the other half of the deposit—was declined. Appeals made to the head of the government, Premier Sir George Dibbs, met the following response:

"Employers cannot afford to hire labor now. You have not recognized what is the root of the matter. The real thing is that the men have advanced the rate of wages to such a price that nobody can afford to employ them. What we want to get at is this: Will the people rise to the difficulty of the position and help themselves? Look at the howling mob around Sydney, ready to throw stones at any man for what I am saying now. I shall have to account some day to some mob which will try to make me turn away from telling them wholesome truths. You tell them that they are to blame, and they will jump down your throat.

"I will help to create no more Government institutions until these people come to their senses and recognize that they must meet the employers of labor, but not by putting a pistol at their heads and saying we want so-and-so and nothing less. Until they come to their senses and, seeing that every man in the colony is being reduced, recognize that they must be reduced to meet the times,—until they recognize that, and until you recognize that,—all I can say is that you are only covering with a thin veil a sore which you have not gotten rid of."

The recital of facts set forth above, in connection with the utterances of Sir George Dibbs, should be amply sufficient to satisfy the most unsophisticated as to the manner in which the grave financial reverses have been exploited by the heavy depositors, to the utter disregard of the small fry depositors;

also that it is intended to be made the excuse for the reduction of wages in all the fields of industry. Is it to be doubted that the heavy capitalists in this country will take their cue from the precedent set them by their brethren under the Southern Cross? Hardly. Already, in different parts of our country, hundreds of millions of dollars have been deposited in safety trust vaults, and—while the devilish daily press is telling the dear people not to become uneasy, that nothing is the matter—the large firms are quietly withdrawing their funds in anticipation of the coming day of wrath that is now at hand, even at our very doors. In the reports of recent bank failures, the following statement is generally made:—"Deposits withdrawn in large amounts since the first serious failures in the spring made the suspensions necessary." Of course, the money has not been destroyed, but, as previously stated, it is held in reserve by the inner circle of the money conspiracy, to be used as an instrument for the absorption of everything in sight during the disaster and ruin resulting from their deliberately planned perfidy. Already we read of closed factories, of ten to twenty-five per cent reductions of wages in divers industries in various portions of the country. That a general reduction of wages is purposed is only too evident. If the producers of this country are fit for nothing else than the abject and dependent wage slaves of an arrogant, overbearing money oligarchy, then, as a matter of course, their doom is sealed.

In other lands the oppressors do not appear to have entirely plain sailing; strikes, boycotts and riots are harassing them considerably, although they do not seem to effect any amelioration in the condition of those who indulge in them. It is to be hoped that intellect and manhood have not entirely departed from these shores; that there is a sufficient remnant which, not permitting itself to be entirely bamboozled, will form an invincible phalanx to wage battle against the insatiable greed and encroachment of a relentless money aristocracy.

The people should cease to place any confidence whatever in the statements of a satanic daily press, subsidized and published as it is by, and in the interest of, financial cormorants. It is almost axiomatic that, if the satanic press advises the people in a certain way in regard to money matters, it is best to take the very opposite course. We tell you to get your money out of the banks before it is too late; the whole financial system is rotten to the core. As for us, we shall never cease exposing the inherent iniquity and viciousness of a legal tender money until we have roused a tidal wave of popular indignation powerful enough to wipe it out of existence. *Repeal the Sherman law! DEMONETIZE GOLD!! ABOLISH LEGAL TENDER MONEY!!!*—*Carl Gleeser.*

### The Clearing-House Based on All Commodities.

The bank clearings of the United States average daily about \$185,000,000. The bank clearings for a week are greater than the entire volume of currency in this country. Were it not for the institution of the clearing-house, it would be an impossibility to even do a modicum of the amount of business that is nowadays being transacted. The one great evil and element of danger that obtains at the present in commercial relations resides in the fact that many of the credits carried are not backed up by actual wealth,

but by wind.

The credits are almost exclusively based on gold, because gold is, to all purposes, virtually the only means of lawful payment; thus the superstructure always greatly exceeds the foundation. Were all commodities, without discrimination, means of lawful payment, legal tender commerce would gain a greater stability and soundness than it has ever possessed before. Thanks to the cold storage establishments, banks loan money on butter, eggs, and other products of an easily perishable nature; they will also loan money on other commodities. A great many people at the present time ridicule the idea of commodity money; they seem to think that such money is a bad thing. Now, what is a commodity? Every commodity is some form of real wealth. So the people who ridicule the idea of commodity money, of property money, virtually say that *real wealth should not be a means of lawful payment*. Now, we do not object to gold or silver as a means of lawful payment; our criticisms and animadversions are entirely directed to that pernicious legislation that makes gold and silver the **EXCLUSIVE** means of lawful payment. We desire to see every form of wealth, *every* commodity, on an equality before the law with gold and silver. The road out of the financial difficulties by which we are confronted is not very difficult to travel. The object of human production is to provide the necessities and amenities of life. The division of labor made the interchange of commodities and services a necessity. The value of a commodity resides in its quality of satisfying the wants or administering to the happiness and well-being of men.

The transactions in the wholesale trade of commerce are, thanks to the clearing-house, almost entirely carried on by personal checks based on two commodities, gold and silver; these two commodities being, through legislative enactment, designated the *exclusive* means of lawful payment. If all commodities were placed on an equality with gold and silver, as they should be, there is no reason why checks based on all commodities should not transact all the retail business of the country on lines similar to those now operative in the wholesale business. If wheat is a good basis for a loan of money at the bank, there is no reason why it should not be a good basis for a currency of commodity checks with which to do the business of the world far better than it has been done up to the present.

The only righteous relation that can obtain between man and man, is that of an equitable exchange of commodities, and a love of mutual service. By the adoption of a system of finance under which all commodities and services would be recognized as means of lawful payment, freedom of contract would, for the first time in long ages, become operative. The clearing-house, based on all commodities, would never experience any of the difficulties that are now convulsing the business world. To some extent it can be initiated at the present, but it will become general only when we repeal the *Sherman Bill*!

*Demonetize gold! Abolish all legal tender enactments!*  
—Carl Gleeson.

Loveland, Colorado, has a Co-operative Exchange Club numbering twenty-four women. They do not deal in money at all, only labor and products. Is not this a new feature, and certainly a good one?—*Ec.*

### The Kilkenny Cat Fight of the Gold and Silver Bugs.

Our great and unspeakable bear garden is getting ready for a mighty tussle over that counterfeit good (god), gold, and falsified and prostituted truth, silver. The real interest which the oppressed and suffering people have in the result, is that they, the metals, mutually destroy each other as money, and not only themselves, but everything else now so called and having the powers of money. No more harmful fetich and destructive superstition was ever enthroned among men. It has divided the professed children of one common father into warring squads, each clutching for the other's throat. It has given to the powerful few the absolute power of life and death over the great masses of men. Taking its stand beside all natural resources which a merciful God designed for all his children equally, it says: "These are mine. Hands off! if you starve to death in consequence, that is no concern of mine."

It is practical atheism, although it masquerades under the name of Christ. It practically denies every principle of religion and brotherhood which he taught and caused men to practice. The saints of God and an astonished universe will soon see it remanded to its native hell, and God's captive people set free from its cruel power.

On, then, with Dives' drunken dance! No rest till morn! But, thanks be to our God, the morning cometh!—*O. F. L.*

### IN DEFENSE OF DR. TEED'S TEACHINGS.

Mrs. L. S. Boomer Writes Regarding Her Observations of Koreshanism.

The following defense of Dr. Teed has been received by THE TRIBUNE:

CHICAGO, July 18.—[Editor of The Tribune.]—A recent article in the *Tribune* on Dr. Teed and the provision he has made for the children of the Koreshan community, leads the writer to feel that the time has come when some friend of the doctor and his community should come before the public in his defense. It is deemed insulting to make heartless comments on the poverty of a private family which, in loyalty to some conviction, cheerfully endures its hardships. Is it less insulting to publish sneers at the poverty of a family whose basis of relationship is unity of religious conviction? Hundreds of parents in this city place their children in boarding-schools, some as far distant as Europe, for what they consider educational benefits, and they are not censured by the public; but when Koreshan parents place their children in a school a mile away, under a system of training which they consider beneficial, they must be subjected to rude public comment. Thousands of children go barefoot in summer, both from poverty and from choice, unnoticed, and their parents are not censured. May not Koreshan children be allowed the same privilege? Was not Abraham Lincoln once a poor barefoot boy?

Recently in this city there was a congress of vegetarians. Their meetings were respectfully noticed and commented upon by the press. There are numerous vegetarian Sanitariums in this country, highly esteemed by many. Why is it that



the vegetarianism of Koreshans must be held up to ridicule?

Most children, particularly in the rural sections, are privileged to run wild during the summer, with little if any schooling. Koreshan children also have a long summer vacation spent in general recreation. During the winter they are admirably taught by teachers who were considered competent enough to teach in the public schools of California. The supply of water at the school is as abundant as is necessary. That it is not more abundant is due to circumstances over which the parents have had no control. Most people at some period of their lives have had to put up with some temporary inconveniences.

Thus far the writer has simply made direct remarks concerning the things commented upon in the *Tribune*. These remarks are made by one who is not and never has been a member of the Koreshan community, but who has had an opportunity of knowing all its inward workings, such as is possible to but few.

While riding one day on Cottage Grove Avenue, I noticed a sign on a building revealing the place to be the headquarters of Koreshanity. A visit was made then and there. I was admitted to the house, where I conversed for two hours with a lady whom I literally bombarded with questions, all of which were well and politely answered. In response to a request I secured a large roll of Koreshan papers. These were carefully studied and found to contain so much wisdom, which I believe to be of a divine order, that I purchased all varieties of the society's literature. I visited the home frequently, and came to know and love its inmates. Dr. Teed, however, I did not see, as he was absent for months on the Pacific coast, so I was quite unaffected by his personal influence. I learned that these people had been subjected to all manner of insults. Learning their character I was astonished and indignant. After a close and critical observation of the doctor and his people for two full years, the conviction has become firm that they are earnestly striving in the midst of great difficulties—and that most trying kind of persecution, made up of attacks on their reputations—to live in accordance with their understanding of the highest type of primitive Christianity as derived from the science of the law. This involves communism and celibacy for all desirous of obtaining resurrection like Jesus the Christ.

When public and press renewed their persecutions of the Koreshans at the time of their removal to the suburbs, I felt that the least I could do was to befriend them in every possible way that did not necessitate confronting the public. I believed these people to be Christians of the highest, most truly self-sacrificing order.

Now that I know them so well, and understand their doctrines so thoroughly, I am willing to appear before the public at any time and in the name of truth and justice defend them; and tell in plain and simple language what they believe and purpose to do.

That there have been a number of people in the Koreshan homes utterly unfit to be there is true. They were people incapable of appreciating the real doctrines and mission of Koreshanity. They entered the home from unworthy motives. In the highest sense they were not of it, and went out from it. Some have gone filled with the spirit of envy and revenge, the fruits of which they will yet reap

and eat.

This is called an age of religious toleration. The writer sincerely hopes there is enough of it extant to admit the friends as well as the enemies of Koreshanity to a generous public hearing.—*Mrs. L. S. Boomer.*

## SHARP CUTS.

Legal tender money is the root of all evil.—*Golden Rule.*

To obtain free coinage of silver is simply to give metalism a new lease of life and strengthen the enemy's line of battle.—*George C. Ward.*

English financiering has ruined Australia as it will ruin every nation that adopts it. The gold standard is a delusion and a snare.—*Iowa Tribune.*

Great Britain has nearly accomplished the conquest of America by means of her money, which she could not accomplish by her arms.—*Advocate.*

England rules America today by her iniquitous financial system. Our officers are completely under the domination of the English Jew bankers.—*Living Issues.*

England has set out to subdue the world, not with arms, but by gold.—*A. J. Warner.*

[Subdue England by demonetizing gold.—*C. G.*]

Thanks to the assinine policy of the present gold bug administration, the way has been paved for a financial crash such as the world has never before witnessed.—*G. C. Ward.*

When bankers are so very anxious to keep your money, you ought to take a hint; but you won't until you find yourself like the thousands of helpless depositors in the hundreds of "broken" banks.—*Coming Nation.*

Let Americans own America and conduct their own affairs upon plain, common sense principles, in their own interest, and we need never fear a financial crisis or experience a stringency in the money market.—*Topeka (Kan.) Advocate.*

Where the absentee landlord is permitted to buy land, as the transaction is called, he merely pays a certain sum of money for the privilege of exacting perpetual revenue from those who are to use it.—*Wm. A. Phillips, in Belford's Magazine, February, 1890.*

The silver mine owners are wealthy and greedy, and care nothing for the populist party only so far as they can use it. Give them the special privilege of the government's stamp on their product, and they would let the whole reform movement go to the demition bow wows, ally themselves again to other special interests, and help fleece the people.—*National Spectator.*

That this country has gained its wealth at a very rapid rate, no one denies; but that the wealth is allowed equitable distribution is another and more important question. The tendency is to place wealth in the hands of the few, and this is a more dangerous tendency. It is not enough to prove that the masses are more comfortable than they were a century ago. The question which justice asks is, "Have the masses their share of the products of the earth?" We contend they have not.—*The Progressive Age.*

## Pungent Paragraphs.

The fellow that is born tired ought to be re-tired and born again.

Doing nothing for the neighbor is doing everything for the devil.

The man that is laying up wealth for himself is laying up treasures in hell.

If you don't keep step with the music of progress, you'll probably muse on the steps of dures.

One of the leading industries of this country is prize-fighting. Is it any better than bull fighting?

The difference between service and surplus is that there is a surplus of service, but there is little service of the surplus.

The devil's claws got a deep hold upon this country when the legal tender clause was tacked to the currency legislation.

There is no direct water communication between Georgia and Chicago, but there is abundant water-melon communication between them.

There is a fellow in Indiana who is so meanly stingy that he consumes all his own wit,—makes his jokes and laughs at them all by himself.

The most peaceful thing these days is the public conscience. It seems to have been "licked" into perfect subjection, seldom or never making any disturbance.

Narrow-minded people are also arrow-minded, continually shooting shafts of scorn, hatred, and persecution at those who attempt to assist them out of their miserable rut.

A Nabob is one who has so successfully "bob" ed for his "na-bor's goods and chattels, that all his neighbors are "bob" ing their honors up to him on account of his riches.

Some much venerated people affect cultivation, but the only really cultivated people are those that are plowed of soul and harrowed of spirit until the seeds of immortal life spring up and ripen unto the harvest.

The United States and England are having some trouble over Pope's Folly,—an island on the coast. Well, it is nothing unusual; the civilized world has for centuries been having trouble with much of the same folly.

The Chicago council objects to having people burnt outside in, as at the cold storage disaster, but the same council licenses the selling of fire water that sets thousands of men's insides on a roasting spit, until they are done, and "done for," burnt up inside out, instead of outside in; the skin being left whole they make somewhat better looking "stiffs,"—that's all the difference.

A kicking horse can be broken by adjusting a stout cord to his under jaw and to his heels, so that he consumes his own kick, as it were, after a while; a tow string tied on the jaw, merely, will keep him subdued; likewise humanity has won the strong yoke of the money kings so long that now, when it is only a paper bondage, the force of habit and imagination keeps it from breaking it.

## THE LATEST SPOKEN.

NEW PATRIOTISM.—Is patriotism, the love of country, to become an obsolete emotion? In the former sense, in which love of country implies perpetual jealousy and thinly veiled, when not open, hostility toward other countries, undoubtedly it is destined to become obsolete, as it already has with wise and good men. The sort of patriotism of which the gun and bayonet, the rifle and drum, are the accessories is passing away, and we should speed its passing. But the same decree of evolution which bids it go is ushering in a new patriotism, fitted to the changed order of things,—as much nobler and worthier of human nature as the new order is better and larger in its scope and more exacting in its ideals, even as the "thoughts of men are widened with the process of the suns."

In proportion as—with the progress of human ideas—nations as collectivities have less to fear from one another, and patriotism in its martial aspect has lost its utility, men's minds have been turned to the warfare between the several elements within each nation, which, so long as the citizens as collective bodies were at each other's throats, could receive little attention. With this change in conditions has come the place and the need for the new patriotism, which shall devote those it possesses to the redemption of their country from poverty, ignorance, injustice, oppression, and all the evil breed of hateful inequality, with the same self-forgetting passion that in past times has supported the patriot in the defense against foreign foes of "the ashes of his fathers and the altars of his Gods."

The man set on fire by the new patriotism will be as much disturbed by the news of a thousand men thrown out of employment as his fathers would have been by news of a foreign invasion. He will be, strange as it may seem, as indignant to hear of an outrage, an insult, an oppressive act, done by an American to an American in his own country, as if it were done to an American by a German or by a Frenchman in another country. He will think it just as proper and requisite that the whole force of the nation be brought to bear to protect Americans at home from their fellow countrymen, as to protect them abroad from men of other countries. He will love the flag, but his main concern will be, not how it is honored abroad where only a few Americans go, but how it is honored at home where they all are; he will consider every man out of work, every man underpaid or underfed, every boy unshod, every child out of school, every woman forced to prostitution, every tramp, every beggar and every human being not enjoying equal opportunities of happiness with himself, an insult to the flag, a stain which the nation's honor is pledged to wipe out.

That is the new patriotism, the coming patriotism, the only sort that will not soon become an anachronism. If there is no difference between this sort of patriotism and nationalism we are not to blame for that.

Whenever we Americans look at the flag, let us think of it in this way, as first and chiefly the symbol of our duty, of love and devotion to our fellow countrymen, and only secondarily and remotely, if at all, as suggestive of hostile collisions with foreign nations, which they are as glad to avoid as we. No nation need now get in trouble with another unless it



wishes to, but we are all in trouble with one another at home.  
—*New Nation*.

**PENNSYLVANIA MORTGAGES.**—Pennsylvania is a great state. She is great agriculturally, great in manufactures and in commerce. Her coal mines alone furnish employment to many thousands of people, and her iron mines are famous all over the world. Her farms are highly improved, equal to any in America. The population is mainly Quaker and Dutch, the most industrious and frugal people anywhere. The state has many large cities and markets in her borders, and near by are the great cities of Washington, Baltimore, Wilmington, Cincinnati, New York and many smaller cities. She is also great in mortgages.

In 1880 Pennsylvania people made mortgages on real estate to the amount of \$92,046,674. In 1886, \$186,642,124 worth of mortgages were recorded,—nearly double the amount. In 1888, \$194,839,253 worth of mortgages were recorded. From 1880 to 1890, a total of one million, thirty-eight thousand, six hundred and eight mortgages were executed on real estate, making in all \$1,336,037,437, more than one and a third billions of dollars, or nearly one half as much as the late war cost. On the first of January, 1890, the existing debts amounted to \$613,105,802. The per capita indebtedness of the state is \$117, or about \$900 to each family, being more than any other Southern state reported, and more than any Northern state reported except Kansas, Nebraska and Massachusetts. In proportion to taxable value of the property, Pennsylvania is nearly twice as much in debt as Alabama, and more than twice as much as Tennessee.

Thus we are demonstrating that the cotton states are not suffering like other sections, and local causes are not to blame for the ruin that contraction and robbery are bringing on the people.—*Progressive Farmer*.

**THE LABOR CHECK.**—If the industrial classes will but put the scheme in operation, they can quickly solve the money question; this once solved, all other industrial problems are capable of solution. Checks are issued representing the value of the labor performed or the goods deposited with the exchange, and these checks are redeemable in any desired equivalent, upon presentation. When a check has been redeemed, its career as money is ended, and it is then canceled.

The people have here a means by which they can provide themselves with a currency adequate to their needs, self-adjusting in its nature, and, therefore, scientific in its relation to industrial affairs. The success of the plan awaits only the time when it is extended to all parts of the country and to every branch of industry.

It is a pity that the industrial classes should not endorse at once a plan so full of common sense. The ten thousand men now out of work in Cincinnati could easily, under such a co-operative system, be their own employers. Instead of trying it, they foolishly fritter away their strength in strikes and boycotts, every one of which hits the working man harder than it does the capitalist.—*Independent Herald*.

**SILVER WILL BE DEMONETIZED.**—A determined executive has wonderful power, and it will be found that Mr. Cleveland will carry his point in regard to silver. The West and the

South feel the necessity for more money and less credit, but they will not get it. The President, backed by the entire power of Wall Street, is too strong for his party. No one can fail to see the faltering in the ranks of the so called silver democracy; they will make their followers believe they are doing the best they can, and thus hold their ranks together. John Sherman headed off free silver by his now famous act of 1890. This will be repealed by the democratic special session next August, and free silver will be headed off then by some other measure that will perhaps add to the credit "money," the blood-sucking device of Wall Street, but it will not add one cent to the country's legal tender. It will most likely be in the form of some sort of bank-of-issue, worse than the present national banks but which will work in harmony with them. This is a bold prediction, but we do not hesitate to make it.—*Mount Vernon (Ill.) Progressive Farmer*.

#### "Washington Brown, Farmer."

The above is the title of a well written, entertaining novel, outlining one of the many projects for rectifying the wrongs of which the farmer is the victim. The hero of the novel is a Kansas farmer, who plans the project of the farmers holding their wheat until they can command the price at which it is to be sold. He succeeds in enlisting the co-operation of the farmers of Kansas in the project. On the very point of success the scheme is endangered by the railways refusing cars for shipment although they have plenty of cars. The railway commissioner of the state declines to act in the matter. In the face of the utter ruin that would result if he failed to deliver his grain at the specified time, Washington Brown—driven to straits by the treachery of railway officials—decides on and succeeds in the capture of the railway president (traveling in Kansas at the time) and forces an order from that gentleman directing the railway officials to supply Washington Brown with the transportation facilities required. The plan is successful, many gamblers on change, who had engineered a plot for the destruction of the farmer, are driven to the wall, while the farmers are benefited to the tune of \$20,000,000.

All in all, very little would be achieved by the actualizing of the theory outlined. The writer of the book has barely skimmed the surface of the world-convolving problem of the day. The novel offers very little instruction, but may serve to agreeably pass moments of leisure.—*Carl Gleeser*.

#### Literary Notice.

We have received No. 3, Vol. 1, of the *Moslem World*, devoted to the faithful reflection of the Islamic religious propaganda in America. It is published monthly at 458 W. 20th St., New York City, N. Y. Subscription, \$1.00 per year; single copies, 10 cts. It is an ably edited, entertaining and readable magazine, very attractive in appearance.

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All desiring to hear the doctrines of Koreshian discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 3 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshian Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshian Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. ELLMAN, 387 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate Koreshian Doctrine.

CAMPUS SAGITTARIUS of the Koreshian Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wertenberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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